THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

"The Birth of the Christian Religion"

ABOUT the hardest thing to kill is civilisation. It has, of course, been killed more than once in the past, but it has come to life again and in spite of all pains and difficulties has gone on increasing in value. Two men, long past their eightieth year, have now given a message to the world. To be sure, it is not the usual kind of "message"; it is a work of scholarship: one of the octogenarians has done a laborious piece of translating, and the other in a preface has given it his blessing. Dr. L. P. Jacks, in his translation from the French of Alfred Loisy's *The Birth of the Christian Religion*, has declared that at the age of mid-eighties life is such a glorious adventure that you can sit down daily and work hard at an elaborate piece of scholarship. Dr. Gilbert Murray, in his preface to the book, has said—although not, of course, in so many words—that there is no end to the passionate absorbing interest in mankind's effort to conquer his environment and himself. Alfred Loisy's work is one of immense challenge; it is this challenge that Dr. Jacks throws down to English-speaking Christianity, and Dr. Gilbert Murray gives it his blessing. Civilisation is far away from decaying and breaking when it can produce such a splendid implicit challenge of the spirit.

Alfred Loisy was a brilliant French scholar, a Catholic priest, and one of the giants of New Testament criticism of the past generation; he was eventually excommunicated from the Catholic Church. His major works, except to specialists, have been unknown in this country. Anglican Protestantism, almost without thought or prevision, knows how to blanket anything that might upset its amiable jog-trot on the road of Christian orthodoxy. Dr. Jacks, in this translation, gives the blanket a good tug. No doubt it will be pulled back into the same place again, but not perhaps in quite the same place.

Rational Interpretation

Loisy tries to reconstruct the birth of the Christian religion in terms of events which can be "explained by laws that govern human life". The first two centuries of the life of the Christian religion he calls its "pre-history". From the end of the second century down to the present day the history of Christianity is well-known. That is to say, its events, occasions, and affirmations are well documented and can be examined by historians. This is not true for the first two centuries, because Christianity was not sufficiently important then to leave any substantial records behind it. Its birth must be reconstructed from what Loisy calls "mystic legend". That legend is found in the New Testament and in a few other sources that by the merest chance have survived. It is from the New Testament and these other sources that the independent scholar must reconstruct the birth of the religion. He will do so—or try to do so—on the principle laid down by the philosopher historian, Whitehead, "history has authority so far, and exactly so far, as it admits of rational interpretation".

The Reconstruction

One of Loisy's tasks is to reconstruct the life of Jesus. He does this in the barest detail. When Pontius Pilate was procurator of Judea a young prophet appeared in Galilee—about the years "28 or 29 of our era". His name, Jesus, was a common one among the Jews, and he was born of lowly origin. He had brothers who later played a part in "the life of the earliest community of believers". He gathered around him during his life-time a small confraternity of believers. He taught (presumably amongst other things) "the end . . . of Satan's Kingdom and of the earthly powers set up by him, the coming of God, the reign of the just, the resurrection of the dead, and the Great Assize at which the wicked everywhere would be sentenced to extermination."

He eventually left Galilee and went to Jerusalem, where he caused some turmoil by preaching the end of the age, with the implication that the Roman Empire would disappear with it. The Romans took no chances with such doctrines among their subject peoples. Jesus was arrested, "promptly condemned and promptly executed; he died in torment, and, save for his executioners, there can hardly have been any to witness his agony."

The Foundation of the Church

The small confraternity of believers was broken up, but their faith created what they wished to see. They began to see visions. These visions were transformed into actual sensible fact; they were given time and place, and thus formed the basis of the resurrection stories. Their faith was strong enough to overcome every difficulty and they began to preach that the Kingdom of God was at hand (the message of Jesus), with the addition that Jesus, now "raised to glory at God's right hand", would personally bring it in.

This faith was given mystic power by those who believed in it. For Simon Peter it was an answer to the riddle of the crucifixion—"death has not held Jesus captive: he is alive with God, on the point of returning as the Christ with the Kingdom." Around this faith very rapidly formed a wider confraternity of believers. They transformed themselves into a "Church". They had great missionaries (of whom Paul was only one, and, Loisy hints, not the most important). The faith with its additions swept through the Mediterranean world. It gradually attracted thinkers who transformed it into a system; and by A.D. 200 the Christian Church was born; created out of human insight, needs, conflict and historic events.

A Problem to be Solved

Thus Loisy in summary. It is probably a much truer description of the actual events than that to be found in the "mystic legend"; but it is legitimate to say that it does not describe the birth of the Christian religion. Indeed, it is fair to say that the real nature of the religion is left severely alone. It describes the bare bones of a movement (giving, indeed, some indication of the myths through which the movement worked), but of its religion there is no description; and the understanding of the birth of a religion demands an understanding of what is born.

The significance of this may be illustrated in the following way. Let it be supposed that Jesus died in the manner Loisy says he did die—and that this is more likely to be true, as an event, than the great drama built up in the New Testament. Jesus' death, as a lonely man, in the hands of the executioners, was an event in history; but for religion it was also an event in the eyes of God, and cannot be really grasped until it is understood as such in the eyes of men. To the Roman authorities Jesus was just another insignificant rebel to be put out of the way; to those who knew him he was a good man cruelly done to death. That is a universal and everlasting problem, as real today as it ever was, always to be real whilst men reflect upon the murder of innocence and the apparent waste of good. Untold numbers of men have been done to death in exactly the same way in our own generation. How much innocence and goodness was brutally done to death, with no drama, in the slaughter of the Jews in the years of the war? The death of Jesus, as an event, is an event duplicated in many different forms in man's continuous brutality to man. Religious insight has to do something about it. It is a problem to be solved.

Religious Insight

The author of the Gospel according to St. Luke solves the problem by putting God on the cross in the person of Jesus, and then allows God to be treated in the following manner:—

> "And when they came unto the place which is called the skull, there they crucified him . . . And the people stood beholding. And the rulers also scoffed him . . . And the soldiers also mocked him . . . And one of the malefactors which were (being tortured to death with him) railed on him, saying, Art not thou the Christ? save thyself and us."

In the actual event, as described by Loisy, even the executioners may have had some pity on Jesus; in the solution offered by religious faith even a malefactor being done to death with God, joined in the jeering of all the onlookers, the learned, the soldiers and the mob. The drama is depicted in more terrible terms than the event.

The drama is the creation of religious faith. It affirms that in the actual event itself, in the execution of the man Jesus—as in all similar events—it is not innocence and goodness merely crucified, it is God himself. God, because he is God, bears and endures the suffering. God is present at the occasion with all his love and compassion. "If all else forsake thee, yet never can I forsake thee." That is religion; it was that which was partly born with the Christian religion (although, of course, born elsewhere also); it is that which has to be understood; it has to be enunciated and explained through religious insight.

What is Christianity?

In the spiritual conflict of the present this is fundamental. Loisy thinks that present-day Christianity is but a façade behind which is growing a new "religion of humanity". There is truth in that, but it is not an easy truth; it is imperative that the term "Christianity" should be understood. If by that is meant the farrago of nonsense, the disreputable apologetics (so pitiably demonstrated in this country by what is known as B.B.C. Christianity), the impossible shelving of issues, demonstrated and practised so frequently by orthodoxy, then Christianity is a façade. But if by that is meant the sublimities of religious faith understood and expressed in the myths and dramas of early Christianity, above all in the inexpressible yearning for religious truth to be found in the New Testament, then Christianity is not a façade. It is one of the foundation insights into the mystery of life possessed by mankind, and as such should be understood and protected by all the power of the human spirit.

It contains Western man's fundamental insight into the nature of God, and consequently into the nature of existence. That is not a façade, it is life.

Perhaps the great Frenchman and his courageous translator would agree. In any event, Dr. Jacks has laid a debt upon all those who care.

The Birth of the Christian Religion will be of especial interest to readers of THE INQUIRER. It is published by Allen and Unwin, and its price is 18s.

THE TRAGEDY OF PALESTINE

By Griffith J. Sparham

I HAVE known Palestine ten years. Apart from the centre and south of the wide Negeb desert that reaches down to the Gulf of Akabar, there is hardly a region within its borders I have not either visited or lived in. I have loved Palestine. I have friends there now among its smitten and suffering peoples. I have dealt in their shops, I have stayed in their houses, I have been concerned in their family festivities and affairs.

I could happily have settled there myself, spending the rest of my life exploring its past of unparalleled romance and interest, and working for the betterment of its present and future. This is why for so long I have hoped for and dreamed of a permanent Unitarian centre within its borders. I have believed, and I still believe, that we Unitarians, with our inclusive vision and tolerant outlook, could make a unique contribution to the well-being and development of Palestinian life. And now I see all that in process of wanton and avoidable disintegration and destruction. Like Capernaum of old, Palestine has been exalted toward heaven, only to be thrust down into hell.

And why? Because it has become the scene of a *real* tragedy; the most real kind of tragedy in the world, that of evil emerging from a conflict of good intentions that have got warped and gone astray, because they were ill-advised.

One can pick out the strands of intention that have led to this tragic end.

* * * * *

There has been the British strand. Britain all but made a brilliant success of Palestine. If she had stood by the full text of the much misquoted—in many ways ill-conceived—and certainly unfortunate—Balfour Declaration, Palestine would have been today a most happy land. The Balfour Declaration, contained originally in a letter addressed from the Foreign Office by Lord Balfour to Lord Rothschild, stated actually and precisely this. That the "British Government viewed with favour the establishment of a national home for the Jewish people", and would "use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing" should "be done which" might "prejudice the civil and religious rights of the existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country". Such were the precise terms of the Declaration, allowing only for a change in the mood of the verbs to accord with the rules of reported speech.

That Declaration adhered to firmly would have produced a happy Palestine. It clearly meant that a proportion of Jews should find an asylum in Palestine. It clearly did not intend or envisage a Jewish State. That Declaration precisely interpreted from the beginning in terms of the number of Jews to be admitted would have produced a workable policy. The Jews would have known where they stood, and the Arabs would have accepted the decision. But unhappily Britain failed in firmness, not, I believe, of any malign intention, but in an attempt under various stresses of war and peace to satisfy to the best of her ability too many conflicting interests and parties, British, Jew, Arab, French, American—with the present devastating result. What, incidentally, Britain may lose by her withdrawal from Palestine can hardly be estimated. There are not wanting men and women in Palestine, both Arabs and Jews, who would have welcomed Dominion status. Britain intended well, but slipped; and what might have happened, but didn't, appertains now only to the realms of fruitless discussion.

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There has been the Jewish strand. The Jews have had an understandable, emotional attraction toward Palestine. They have wished to re-establish their ancient connection with the country. They have, in many ways, increased its wealth. They have cultivated a portion of its territories, they have founded businesses and factories. If they had restrained their emotions and acted with moderation, they could have renewed their desired contact, and achieved a lasting good. But they, or at any rate an influential section of their community, became obsessed by a fanatic urge to possess themselves of the entire country, and even to possess themselves of, and

dominate, Transjordania. Their Zionism became rampant. They dreamed of founding a State, not to say an Empire, by force and violence; and so again a commendable idea turned sour.

There has been the Arab strand. The Arabs have an indisputable right to Palestine. As Arabs they have lived there almost exactly as long as the English have lived in what was originally Celtic Britain. Further, the so-called "Arabs" of Palestine have a right to the land of an even more ancient standing; a right that historically antedates and forestalls every other existing claim. Where, today, are the pre-Hebrew inhabitants of Palestine—the Jebusites, Hivites, Perizzites, Philistines, Amorites, Canaanites, Amalekites of the Bible? They, or their lineal descendants, are still in Palestine, under the designation of "Palestinian Arabs". They have always been reasonable in their attitude to the modern Jewish incoming. Also they have trusted, variously, the United States, Britain, and U.N.O. All they have asked, and asked consistently, is a guarantee that incoming should be so controlled as not to allow the newly arrived Jewish population to exceed one-third of the total population of the country. To that extent they have been confiding—and generous. The Arab revolt of the middle and latter part of the '30s was largely the measure of their first doubt as to Britain's intention vis-à-vis the total number of Jews to be admitted. During the war they were peaceful and co-operative. Since the war, until partition was voted, they proved themselves to be the restrained portion of the population. Perhaps their very restraint, not to say their trust and generosity, have been their own, and their country's direful undoing.

* * * * *

There has been the American strand. Leaving aside the financial and political machinations that have undoubtedly been at work, why have the United States stood so strongly behind the Jews? I have always thought, very much because of a strong Christian sentiment in the minds of the ordinary American man and woman; a powerful, numerous and predominantly orthodox Church community animated by two ideas. First, that the Jews were God's chosen people to whom Palestine had been promised as by a Divine undertaking. And second, that they—the Jews—were a persecuted race which would escape persecution only in so far as it was reinstated in its Promised Land. The recent American *volte-face* on the question of partition would seem to have come too late to amend things. The only point gained thereby is a belated recognition from America that there is an Arab case in regard to Palestine at all.

So out of all these strands have been woven the grave clothes of Palestine and once woven—and in the weaving of them—men of less worthy motive have not failed to take a hand. Men who have no right whatever to be concerned in the affairs of Palestine are there, or round about, increasing trouble. Of such is the chaos and anarchy that has descended like some vulture upon the country, and that will, failing some entirely unforeseen turn of events, increase its evil work when the British Government and Forces have been removed.

What, if anything, then, is the way out of the present *impasse*? From a purely political, or practical, point of view I see none. Force applied to partition, whether by U.N.O., or the Jews, I apprehend only as the parent of violence, injustice, misery and counter-force, without end. By all the signs, Partition will be opposed to the last ditch by the Arabs, while nothing less will satisfy the Zionist Jews. This being so, if a solution is sought, the only true solution is one which politicians and practical men will almost certainly scoff at as fantastic and ideal; though I think with due safeguards it might prove acceptable to the Arabs and some Jews; and that is the solution offered by ideals, and ideals that are religious. Nothing less than such a solution will suffice.

Palestine has but one supreme value for the race of man in general, and that is a spiritual and religious value. For the Jew it is the Land of Promise. For the Christian, the Holy Land. For the Moslem, the Land of Peace. Apart from such considerations, it is a fair, strategically important, but predominantly poor, rocky, mountainous, semi-fertile, semi-desert country at the eastern end of the Mediterranean, and the northern end of the Red Sea.

Let men approach it from the angle of spiritual and religious values, and Palestine can be born again. What a land it might become if its regeneration were begun here; not a University city, but a University country, a land of light and leading, pilgrimage, worship and learning, a land of culture and development of the spiritual, ethical and æsthetic potentialities of man!

Morally, it could still be so rehabilitated, if hearts would melt, and men act with religion, reason and insight.

And politically, the realisation of such a destiny could become entirely practical, if—just as in the United Kingdom we agree to place our regions of beauty and interest under a National Trust, Palestine were by world consent and common agreement—especially Arab and Jewish agreement—similarly placed under a real World Guardianship or Trust; a Trust under which all its inhabitants might continue their normal, legitimate pursuits, their farming, their industry, their professions, their commerce, their home-making—sharing equally, as under any truly democratic order, in its internal administration—with immigration placed on a rational, not a racial, footing—always provided that nothing they might do should destroy the unique spiritual and cultural function for which it was supremely set aside. Such an order would establish it not indeed as an exclusive, national home for the Jew, or the Arab, or yet as an exclusive, political sphere of influence for any one great imperial Power, but as a spiritual home, a centre of spiritual influence, a focal point of peace, goodwill, truth, learning and mutual understanding, for Jew, Christian and Moslem; indeed, the whole of the human race.

LIBERAL CHRISTIANITY IN THE NETHERLANDS

II.—ITS THEOLOGY

By Dr. H. Faber

[*Dr. Faber, one of the secretaries of the I.A.R.F., concludes his description of Liberal Christianity in the Netherlands. He states its theological position.*]

1. A specific "credal basis" is really non-existent. The aforementioned Central Commission published about 15 years ago a declaration of principles, which must not, however, be regarded as a kind of Articles of Faith to which one must necessarily adhere and upon which a judgment could be based. A "work group" of students under Professor Roessingh, one of the leaders of the so-called Right Modernism, issued shortly afterwards a Confession of Faith, although more in the form of a declaration than a binding code of belief. And in the same spirit the Remonstrant Brotherhood drafted a Confession of Faith, which is read at Holy Communion celebrations as part of their service.

2. What does Liberal Christianity think about Christ? and more especially, what standpoint does it take with regard to the conception of the divinity of Christ? This has become a topic of discussion at œcumenical gatherings as well as in Liberal Christian circles.

In this relation it is well to remember that in the Netherlands there has been no declared conflict about Unitarianism. There are several amongst the Liberal community who agree with the Unitarian principle, or are closely related to the idea, but the Liberal Christianity section as a whole has not laid down any specific declaration on this debatable question; perhaps on account of a big divergence of opinion amongst the Liberal thinkers. Generally speaking, one can almost say, that the present day Liberal Christianity, for the greater part, is what is known in this country as "Christocentric" or Christ orientated. Two ideas or opinions play a rôle in this connection. In the first place, the idea that Jesus Christ made manifest in this world God's holy, discerning and forgiving love, and in the second place the conviction that the world and our churches must live in the full understanding that not man but Christ alone is our Lord. In this connection, when coming in contact with Orthodoxy, the question of the nature of Christ is naturally often brought up; although a demarcation line seems to exist between Liberalism and Orthodoxy.

3. Does Liberal Christianity believe in miracles?

This question has been the subject of discussion in the

Netherlands during some decades, but at the present moment it seldom, if ever, figures in debates. Generally speaking, one might say, that Liberal Christianity is keenly aware of the difference between the old Biblical picture of the world and the modern scientific representation, and it is convinced that one ought not to be bound to the old Bible conceptions. All the same, a few who take notice of the results of Psychical Research admit, that as for the miracles related in the Bible in several cases, perhaps an explanation can be found.

4. What position does Liberal Christianity adopt towards the Bible? Dutch Liberal Christianity has always been very Bible minded; although at the same time it has been constantly averse to literal beliefs. As a guide in its religious life and moral life the Liberal Christians willingly follow and link up with the Biblical world of thought. The mere fact that the Liberal Reformed movement, whilst in contact with the Orthodox Reformed section, has accepted the axiom that one ought to live together in the Church "in obedience to the Holy Scripture", proves the significance that Liberal circles attribute to the Bible. Indeed, one has explicitly expressed that this could not possibly imply heteronomy, namely blind acceptance of the word of the Bible.

In general one can say that the tendency in Holland is to envisage Liberal Christianity as a specific type of Christianity, that in its own time must formulate a new message and must afresh discover its own forms. Professor Roessingh formulated it years ago as an attempt to establish a connection or association between Christianity and modern culture. This must, of course, be understood in its broadest sense. This also holds good in a spiritual and scientific respect as well as on social grounds.

A considerable feeling of responsibility is alive in the Dutch Liberal Christianity movement for the conditions in the world, and the conviction that Christianity must be widespread in all quarters. One might also express it thus, that Christianity of the Liberal pattern is imbued by, and sympathises with the idea of Christian Humanism.

RADIO RELIGION

By "Listener"

IT FREQUENTLY happens that the most illuminating comments on religion over the B.B.C. are by laymen. This is well illustrated in the splendid series on the "Ideas and Beliefs of the Victorians" in the Third Programme, just concluding, which attempted a much-needed revaluation of this abused epoch. The specifically ecclesiastical aspects, Nonconformity, the Evangelicals, the Tractarians and Cardinal Newman were rather dull expositions. I remember nothing in them as arresting as the brief judgment by the layman, Dr. Bronowski, in a later talk on the decadence of Methodism: "Methodism in Victorian England had become what Wesley himself had feared, the religion of success. The men in the Mechanics' Institutes turned from it to unbelief."

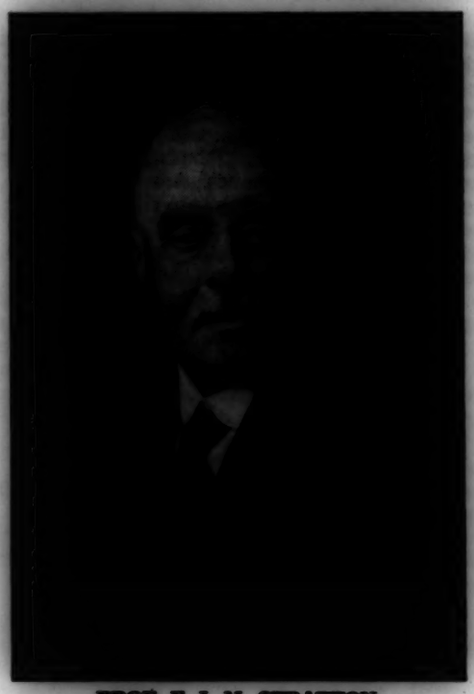
Dr. Vidler on the Tractarian movement struck me as the best. His quotation from F. D. Maurice was telling: Maurice perceived that the error of the Tractarians consisted "in opposing to the spirit of the present age the spirit of a former age, instead of the ever-living and active Spirit of God"—still the policy of ecclesiasticism. Monsignor Knox on Cardinal Newman was guilty of typical Roman Catholic propaganda. He dragged in a perverse boost of the numerous Convent Schools for Young Ladies, run by expelled Orders, from France in particular, which flourish up and down England. "They are part of us", meaning England, was his astonishing assertion. Strong in deportment, weak in education, these Convent Schools are rather integral parts of a totalitarian Church which has never neglected "infiltration". His other contention that Newman braced Roman Catholics to meet the challenge of Modernism is frankly absurd. Excommunicating leaders, like the Abbé Loisy, is crushing the challenge, not answering it.

It was surely a timid policy in planning the course to omit a survey of the Liberal Movement among the Victorian Churches and consequently the pioneer work of Unitarians. But the lay speakers made up for it by their candid investigation of the doubt and uncertainty which affected the era, as the foundations of orthodoxy were undermined by the impact of criticism, historical research and scientific discovery.

In that collapse of orthodox dogmas, one problem, Humphry House in his talk on "The Mood of Doubt" maintains was utterly central—the great problem of the immortality of the soul. George Eliot found consolation in the Choir Invisible, but to the majority there was more agreement with Tennyson and Kingsley, who said frankly that without it life was not worth living. Without immortality Kingsley confessed "he would go and blow his dirty brains out". "There was no thought", Mr. House contends, "of the goodness of an act in the act itself, or in the will that willed it; all was in the consequences, whether happiness tomorrow or the life hereafter; both were matters of future reward."

In contrast with this despairing piety Noel Annan in the *Strands of Unbelief* sets the stronger moral position of Huxley. Writing to Kingsley on the death of his small son he forcibly states his objection: "What, because I am face to face with irreparable loss . . . I am to renounce my manhood. . . . Love opened up to me a view of the sanctity of human nature." Thus, from the side of the great agnostics there came a recognition of a new seat of authority in religion to take the place of the crumbling authority of an infallible

THE PRESIDENT-ELECT OF THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES.



PROF. F. J. M. STRATTON

PROFESSOR STRATTON is a Fellow, Tutor, and President of Gonville and Caius College, Cambridge. He is the Emeritus Professor of Astrophysics of Cambridge University. Just recently he was appointed Deputy Scientific Adviser to the Army Council. He has held numerous posts connected with academic, particularly astronomical, societies. He is a Fellow of the Royal Society, a former President of the Royal Astronomical Society, and former secretary of the International Astronomical Union, and of the British Association.

He is one of the foundation members of the Cambridge Unitarian Church, and has attended under five different ministers. In 1947 he delivered the Essex Hall Lecture. He is a Hibbert Trustee and a member of the Committee of Manchester College, Oxford. At present he is Chairman of the Cambridge congregation.

He has served in both the world wars, and in the first gained the D.S.O.

These are only some of the details of a life rich in study and service. He is a faithful attender at the Cambridge church, and the congregation there owes much to him. The Unitarian and Free Christian churches during the coming year will receive help from a lay President whose life cannot be separated from their service.

Church or Bible. Its fuller implications were only to be worked out by succeeding generations as scientific investigation, the bond-servant only of Truth and pursuing fearlessly the method of Free Inquiry, turned its scrutiny on the nature of man, what, as Dr. Bronowski puts it, "makes him man and not some other kind of animal".

If one asks why we should bother about the Victorians, Lord David Cecil gives this answer:

"The Victorians were always vigorous and sometimes hopeful. But they were worried: worried about God, worried about the poor, worried about the position of women, worried about sex, worried about democracy—worried, in fact, about much the same things as we are. . . . Certainly, to read the Victorians is not to escape from our present discontents. But it is to view them with a new eye. For the Victorians were not like us temperamentally, they had not been knocked about by wars and revolutions. With the result that they approached their themes with a tumultuous energy, a splendid determination to discover some positive belief or other out of the confusion with which they were faced. This is very heartening."

The Talks have been published in *The Listener* each week, and together make an inexpensive introduction to a further study of the era.

"LOOKING ROUND"

Mostly at Unitarian Affairs

NEXT week the delegates to the Annual Meetings of the General Assembly will have gathered in London. THE INQUIRER has made the following arrangements to report the meetings. The Presidential Address will be printed in the issue of April 17. The following week's issue will be a special "General Assembly" enlarged number, when all the important meetings will be reported. Make sure you obtain a copy of this number.

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As usual readers have made a gratifying response to an appeal. I am asked to thank all those who have sent in their names as willing to send on their copies to overseas readers who would not be able to obtain a copy otherwise. As requests come in names and addresses will be sent to those who have promised to pass on their copies. "INQUIRER."

CORRESPONDENCE

COMMUNISTS AND THE CIVIL SERVICE

SIR,—Your qualified approval of the Government's legal discrimination against Communist Civil Servants is to be regretted.

I have less sympathy with Communist deterministic philosophy and its practice of violence than either Mr. Attlee or Mr. Churchill. Both of them, on occasion, have, under 18B, imprisoned honourable and innocent men. This special macthinery for testing loyalty is not only an instrument of tyranny but it does not achieve its aim. The wily unscrupulous Communists will cover their tracks and, if they so desire, use their knowledge to bring about revolution. But most Communists are as loyal and conscientious in practice as other politicians. I have worked with them in many good causes and fought them in the open at election time and in the Press. There is no case for expelling the evil in Communism by practising a like evil.—Yours, *Richard Lee.*

ATOMIC WARFARE

SIR,—May I, as a member of the younger generation of Unitarians, wholeheartedly commend the Rev. Basil Viney's suggestion (THE INQUIRER, April 3)? I personally should wish to do everything in my power to make such a Conference a success.

Until somebody convinces me that circumstances might arise in which the dropping of atomic bombs could be considered a Christian act, I shall continue to believe that no religious organisation ought to condone it.—Yours, *John H. Austin.*

Birmingham.

REBUILDING

SIR,—As I looked at the photograph of a bombed Unitarian Church in THE INQUIRER of March 20, there came to my mind a well-known story of St. Francis of Assisi. Praying in the dilapidated little Church of St. Damian, on the outskirts of Assisi, he heard a voice saying to him, "Francis, seest thou not that my house is in ruins? Go and restore it for me". Immediately he set to work, collected stones wherever he could obtain them, and with his own hands rebuilt the Church. Only later did he understand that the call was to rebuild the Catholic Church.

De nobis fabula. By all means let us rebuild the bombed churches, but when we have done so, let us set our hands to the far greater work of rebuilding—or building up—Unitarianism.—Yours,

Oxford. *J. K. Montgomery.*

NEW CAUSE AT MARPLE

SIR,—We have had our preliminary meeting, elected officers and now have found a room. Services will commence on Sunday, April 11, at 3 p.m., when I hope to be the preacher. On April 18 the Rev. H. G. Woodford will preach, on April 25 the Rev. H. L. Short, and on May 2 the Rev. F. Cottier, and other friends have promised to help whenever possible.

Any friends in the district are asked to attend at the Carver Institute, Church Lane, Marple. Arrangements have been made for children to have a school at the same time as the Adult Service.

We now require urgently a musical instrument, piano or harmonium and any of your readers who can give one or sell one cheaply should get into touch with me.—Yours, *John Kielty.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

[*Many items of news are held over for further issues.*]

Sheffield: Unity Church.—A large congregation was present at a Memorial Service to Mr. Frank Blackwell on March 21. The 84th Sheffield (Unity) Scout Group was present in force, and more particularly the Rover Crew and Senior Scouts, and members of the Scout Group at Hazel Grove, Stockport, amongst whom Mr. Blackwell had worked since his removal from Sheffield, also attended in uniform. The lessons were read by Rovers J. Dalton and J. Hill, and Rover J. Woodhouse, now doing valued work as a lay preacher in the Sheffield District, gave an address on behalf of the Crew. Mr. Woodhouse spoke movingly of the friendship they had for so long enjoyed with "Skipper", as Mr. Blackwell was affectionately known to them, and the great influence for good he had exerted over their lives. Some present had known and loved him for 30 years, others for less time, and as each year passed their love and respect for him had grown. His last message at a recent reunion was to ask what we were doing to help others to enjoy the brotherhood of our movement. His life was an inspiration and his death a challenge.

The Service was conducted by the Rev. J. A. Kennedy, who spoke of the great work done by Mr. Blackwell as a lay preacher in the Sheffield District, as a Sunday School worker and Trusteee of Unity Church.

Middlesbrough.—The Minister, Mr. Maurice Bonner, has received and accepted an invitation from Colne (Lancashire), commencing his new duties on August 1, 1948. He succeeded here the Rev. Alexander Reid, on May 5, 1945, whilst on Teeside he and his wife made many friends, and Mr. Bonner is a member of the local "Free Church Council".

ALFRED ALLEN BOOTH

A Memorial Service was held in the Ancient Chapel of Toxteth, on March 18, to Sir Alfred Booth, aged 74, whose ashes were subsequently laid to rest in the Chapel Garden.

A Cambridge wrangler, he became a director of the Cunard Line before he was thirty and Chairman at an unusually early age. His Chairmanship extended over the greater part of the First German War, and for his services he received a well earned baronetcy. He had been in failing health for many years, but until he left Liverpool he attended the Ancient Chapel, of which he had long been a member, whenever his health permitted. *L. A. G.*

THE NATIONAL UNION OF UNITARIAN AND FREE CHRISTIAN LAY PREACHERS

President: Clifford V. Walton, Leicester

[Contributed]

WITH THE incoming new president, Mr. J. Reece Walker, who is the Lay-Charge of the Newington Green Congregation, the National Union should enter a new and interesting phase of usefulness during 1948-1949. It is quite clear to all that the position of the Lay Preacher must be greatly enhanced and his status more clearly defined if the suggestions before the Council are put into effect.

The Lay Preacher's Guide* by our friend, G. A. Birks, M.A., just published contains a mine of very useful information and invaluable suggestions for the conduct of the services, which, if put into practice, would add much to the pleasure of the preacher as well as the listener. There is no need, whatsoever, to remain ignorant nowadays; there never was a time as the present when opportunities for self-improvement and efficiency were accessible to all. Many years ago the writer heard an old City Missionary preaching. He said, "The one thing necessary today, more perhaps, than at any other time, to be a real Christian is *stickability.*" Is it not

**Lay Preacher's Guide.* Lindsey Press. 1s. 7d. post free.

strikingly apt in every other way, for these times too? If we are to become educated in the best sense of the term—does it not mean that we must remain steadfast and true to the best that is in us in the acquirement of knowledge? Is it not the quiet dogged persistence that gets us there in the long run? The Lindsey Press in their recent publications have provided for us the necessary food for thought and Principal Holt of Manchester College is doing all he can to help Lay Preachers to become worthy representatives of the Unitarian cause.

The Annual General Meeting has been fixed for Friday, April 16, at 1.30 p.m. in the University Hall, 14 Gordon Square, London, W.C.1. We hope as many as possible of our subscribers and friends will make a point of attending this meeting and make themselves known to us. **[ADVT.]**

CALENDAR

SUNDAY, APRIL 11th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11, ——.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Mr. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3. Rev. BENJAMIN GILL.
ALTRINGHAM, Dunham Rd. Church, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Rev. T. E. NUTTALL.

BATH, Trim Street Chapel, Unitarian, 11 and 6.3p, Rev. H. D. WIARD.
BELFAST All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. J. W. DUMBLE.
BILLINGSHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11, Rev. G. L. STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. G. WILKINSON.
BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mr. E. T. PEARCE.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Mr. IRWIN HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
BRIDGWATER, Christ Ch., Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. RANDALL JONES.
BRIGHTON, Christ Ch., Un., New Rd., 11, ——, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. C. EASTON.
BURNLEY Unitarian Church, Trafalgar St., 6, Rev. F. SOKELL.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY ST. EDMUNDS, Churchgate St. Chapel, 6.30, Mr. HAROLD GORE.
BUXTON, Hartington Rd. 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. E. T. PUTIN.
CARLISLE, Un. Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 6.30, Mr. C. H. COLE.
CHELTENHAM, Bayshill Un. Ch., 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROBSON.
CHOWBENT CHAPEL, Atherton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
COBH, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Rev. GRACE MEWHORT.
CREWKERNE, Un. Church, Heritage St., 11 and 6.30, Rev. F. TERRY.
CROYDON, Free Christain Ch., Dennett Hall, Dennett Rd., 11, Rev. A. B. DOWDING.

DEAN ROW, 10.45, STYAL, 6, Rev. E. E. WRIGLEY.
DENTON, Wilson St. Chapel, 11 and 6.30, ——.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVILL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Mr. W. T. WILKINS.
DURSINSFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. TAVENER.
EVESHAM, Oat St. Chapel, 11 and 6.30, Rev. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER

GAINSBOROUGH, Unitarian Church, Trinity St., 6, Supply.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, St. Vincent St., Unitarian Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton St. Church, 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward St. Church, 11.15, Rev. W. H. CORDELL.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Supply.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Student, U.C.M.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. J. J. POTTER.
HULL, Park St. Church (Unitarian), 11 and 6.30, Rev. R. PHILIPSON.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
LEEDS, Mill Hill. Priestley Hall, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
LEICESTER, Narborough Rd., 11, Children's Service, 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6, Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 3.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Rev. E. BASIL SHORT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KIER MURREN.
LIVERPOOL, Gateacre Chapel, 10.45 and 6.30, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. LAURIE TOSELAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.
LONDON, Blackfriars Mission and Stamford St. Ch., 6.30, Rev. A. J. LONG.
LONDON, Brixton. Services at 5 Killieser Av. (second turning on left down Telford Avenue), S.W.2, 11, Rev. E. G. LEE.
LONDON, Essex Ch., Notting Hill Gate, 11 and 3.30, Rev. J. BALLANTYNE, 6.30, ——.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. J. CROFT.
LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HIGGINS.
LONDON, Ilford, High Rd., 6.30, Rev. T. L. JONES.
LONDON, Kilburn Un. Chr. Ch., Quex Rd., 11 and 7, Mr. VICTOR FOX.
LONDON, Lewisham, Unitarian Church, High St., 11, Rev. ARTHUR PEACOCK.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. F. HANKINSON.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Miss H. K. WATTS.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Church, 1 Grosvenor Place, 11, Mr. STEPHEN NOEL.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. WALTER LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays. April 18th, Rev. E. D. DAVIES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.
LONDON, Woolwich, Service temporarily suspended.
LOUGHBOROUGH, Victoria St., 6.30, Mr. T. GREGORY.
LYTHAM ST. ANNES (ANSDELL), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CRAVEN.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. LEMON SHERT.
MARKETON, Unitarian Ch., Market Buildings, 6.30, Rev. ALUN WILLIAMS.
MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. W. HILL WARING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTERE.
MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill St. Free Ch., Bradford, 3, Mr. R. S. SELY.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.

MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply.
MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Supply.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.
MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Mr. E. PHILLIPS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLETON, Old Rd., Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs., Un. Old Meeting House, 6.30, Supply.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. F. SOKELL, 6.30, ——.
NEWPORT, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. G. R. BUCKLEY.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Ch., Colegate, 11, Rev. LEONARD MASON.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.

OLDHAM, Lord St. Church, 10.45 and 6.30, Supply.
OXFORD, Manchester College Chapel, 11.30, Rev. H. J. McLACHLAN.

PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Rev. F. D. JONES.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.
PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. R. STURGESS.
PRESTON, Unitarian Ch., Church St., 6.30, Supply.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45, Mr. W. MILLAR, 6, Mr. J. UNSWORTH.
RINGWOOD, Hants, The Meeting House, 1st and 3rd Sundays, 11, Dr. J. C. FLOWER. Other Sundays, 6.30.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.
ROTHERHAM, Ch. of Our Father, 10.30 and 6.30, Rev. CHAS. BARTLETT.

SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.
SHEFFIELD, Unity Ch., Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.
SHEFFIELD, Fulwood Old Chapel, 11, Layman.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, Old Meeting, High St., 11 and 6.30, Mr. E. S. PETERS.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Mr. J. E. BISSON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Rev. GORDON BEVERLEY.

SOUTHPORT, Portland Church, 11 and 6.30, Rev. E. H. MORRIS.
STALYBRIDGE, Unitarian Church, Canal St., 10.30 and 6.30, Supply.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30, Rev. A. DEWHURST, 6.30, Rev. T. W. TOPPING.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINEY, 11, Free Christian Meeting House, Penllard, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45, Rev. J. HARRY SMITH, 6.30, Rev. LAWRENCE REDFERN.

TAUNTON, Mary St. Church, 11 and 6.15, Rev. L. CHANDLER.
TAVISTOCK, The Abbey Chapel, 6.30, Supply.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. WALTER WALSH.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR HILL, 6.30, Mr. W. HELLABY.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. J. B. TOMKIN.
WARWICK, High St. Church, 6.30, Rev. GORDON COOPER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVIDSON.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KENDALL.
WOLVERHAMPTON, All Souls Church, 6.30, Supply.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOOD.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., c/o THE INQUIRER, 14 Gordon Square, London, W.C.1.

NOW IS THE TIME TO BOOK YOUR HOLIDAY!
ROYHILL HOLIDAY CENTRE, BLACKDOWN, SUSSEX
Offers comfortable accommodation, beautiful surroundings, splendid fellowship.
Charge 12s. 6d. *per day or* £3 10s. 0d. *per week.*
(Under Universalist Church direction)
Write: REV. ARTHUR PEACOCK, ROYHILL, BLACKDOWN, SUSSEX

BIRTHS

HALL.—On April 1, to the Rev. and Mrs. J. Martin Hall, "Sunrise", Coneyhurst, Sussex, a daughter.
WICKSTEED.—Easter Morn. To Nora and Alan Wicksteed, Bodenham Manor, Hereford, a son, Roger.
MARSTON.—To Margaret and Frank, on March 9, a daughter, Margaret Helen.

DEATH

VERE-HODGE.—On March 31, at Osberton, Wodeland Avenue, Guildford, Harry Kirke Vere-Hodge, husband of Gwenda (née Walters) formerly of Pinecroft, Farnham.

MARRIAGE

LITMAN-ASHDOWN.—At Wandsworth Church on May 31 by Rev. J. C. Ballantyne, Mary, only daughter of Rev. R. and Mrs. Litman, to James William Ashdown, younger son of the late Mr. and Mrs. Ashdown, of Croydon.

MISCELLANEOUS

CHRIST CHURCH (UNITARIAN) MIDDLESBROUGH.—Applications are invited from Ministers to fill vacant Pulpit from August 1, 1948. A splendid manse is available, situate in a nice vicinity. Please write to James Hill (Hon. Secretary), 13 Beechwood Avenue, Grove Hill, Middlesbrough.

PERSONNEL ADVISER required for London Food Manufacturing Company. Age 25-40. Previous experience not essential but theoretical knowledge desirable in some or all of the following: Industrial Relations, Industrial Law, Business Administration, Personnel Administration, General Social and Industrial Psychology. Applicants should have general theological training and be capable of conducting research into the application of the principles of religion to the solution of problems encountered in a manufacturing organisation of 600 persons. Reply, marked Private and Confidential, to Managing Director, Box No. X.

TEMPERANCE ASSOCIATION
ANNUAL MEETING, at 14 Gordon Square, W.C.1
Tuesday, April 13, at 5.30 p.m.
President: REV. F. HANKINSON

PEACE FELLOWSHIP
ANNUAL MEETING, CONWAY HALL (Small Hall)
Wednesday, April 14, at 5 p.m.
President: REV. S. MOSSOP

UNION FOR SOCIAL SERVICE
ANNUAL MEETING
University Hall, Gordon Square
Tuesday, April 13, at 2.30 p.m.
CONFERENCE ON VOLUNTARY SOCIAL SERVICE
Three Eight-Minute Addresses
REV. E. A. LEAR, "In a Village"
REV. B. SHORT, B.Sc., "In a City"
MR. R. O. FOULKES, "Voluntary Service and Youth"

National Unitarian Fellowship
The Annual General Meeting
will be held at
14 GORDON SQUARE, LONDON, W.C.1
FRIDAY, APRIL 16th, 1948
at 3 p.m.
The meeting is open to the public.

L. D. P. A.
THE ANNUAL MEETING
will be held at
Stanford Street Church, Saturday, May 1.
2.30 p.m. Music and Devotional Silence.
3.0 p.m. Devotions led by Rev. E. G. Hale, B.A.
3.30 p.m. Business Meeting.
The Rev. Lawrence Redfern, M.A., B.D., will address the meeting: STEADFAST
Nominations and Resolutions should be sent to the secretary before the 15th inst.
Miss E. M. Butcher, 22 Sandridge Road, Croydon.

strikingly apt in every other way, for these times too? If we are to become educated in the best sense of the term—does it not mean that we must remain steadfast and true to the best that is in us in the acquirement of knowledge? Is it not the quiet dogged persistence that gets us there in the long run? The Lindsey Press in their recent publications have provided for us the necessary food for thought and Principal Holt of Manchester College is doing all he can to help Lay Preachers to become worthy representatives of the Unitarian cause.

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CALENDAR

SUNDAY, APRIL 11th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11, ——.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Mr. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3. Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Rd. Church, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Rev. T. E. NUTTALL.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WEARD.
BELFAST All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILBE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. J. W. DUMBLE.
BILLINGHURST, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Borough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11, Rev. G. L. STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. G. WILKINSON.
BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mr. E. T. PERCE.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Mr. IRWIN HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRADFORD, Bowling Av., 3.15, Rev. DUDLEY RICHARDS.
BRINGHATES, Christ Ch., Dumpier St., 11 and 6.30, Rev. W. G. TOPPING.
BRISTOL, Unitarian Church, 11 and 6.30, Rev. RAYMOND JONES.
BRIGHTON, Christ Ch., Un., New Rd., 11, ——, 6.30, Rev. F. M. RYDE.
BRIXTON, Lewin's Mead Meeting, 6.30, Rev. J. COBBIN DAVIES.
BURNLEY, Oakfield Rd. Clifton, 11 and 6.30, Rev. C. EASTON.
BURNLEY Unitarian Church, Trafalgar St., 6, Rev. F. SOUHEL.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY ST. EDMUNDS, Churchgate St. Chapel, 6.30, Mr. HAROLD GOSE.
BUXTON, Harrington Rd. 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. SHEWBRY CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. E. T. PETER.
CHELTEN, Un. Church, Lower St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.
CHESTER, Unitarian Church, Hoole Hill, 6.30, Mr. C. H. COLE.
CHESTERFIELD, Boythill Un. Ch., 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WELLBOURN.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. RUSSELL.
CHESHUNT CHURCH, Ashcroft, 10.30 and 6.30, Rev. E. GLYN-EVANS.
COLNE, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERILL.
COLNEY, Stoke, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWKINS.
COLNEY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
COLNE, Free Christian Church, Beech St., 6.30, Rev. GRACE MOSSHOLDER.
COLNBROOK, Un. Church, Heritage St., 11 and 6.30, Rev. F. TIMEY.
CONWAY, Free Christian Ch., Deganwy Hall, Deganwy Rd., 11, Rev. A. B. DAVIDSON.

DERBY Row, 10.45, STEEL, 6, Rev. E. E. WRIGHT.
DERBY, Wilson St. Chapel, 11 and 6.30, ——.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CLEMENCE HOUSE.
DEVONSHIRE, Old Meeting House, 10.45, Rev. F. M. RYDE.
DORCHESTER, Free Christian Church, Hill Gate, 11 and 6.30, Rev. G. W. FOREMAN.
DORKING, Stopham's Green, West, 11.30 and 7.30, Rev. E. SAMUEL HOUSE.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Mr. W. T. WEBBER.
DUNSTABLE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHEAD.
DURHAM Un. Ch., Gravinstone Rd., 11 and 6.30, Rev. ALBERT WEATHERS.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. TAVENER.
EVESHAM, Oat St. Chapel, 11 and 6.30, Rev. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER

GAINSBOROUGH, Unitarian Church, Trinity St., 6, Supply.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, St. Vincent St., Unitarian Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton St. Church 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward St. Church, 11.15, Rev. W. H. CORDELL.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Supply.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Student, U.C.M.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. J. J. POTTER.
HULL, Park St. Church (Unitarian), 11 and 6.30, Rev. R. PHILIPSON.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
LEEDS, Mill Hill. Priestley Hall, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
LEICESTER, Narborough Rd., 11, Children's Service, 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6, Dr. R. F. RATTRAY.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. Dr. ALFRED HALL.
LIVERPOOL. Ancient Ch. of Toxteth, 11 and 3.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Rev. E. BASIL SHORT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KER MURREN.
LIVERPOOL, Gateacre Chapel, 10.45 and 6.30, Rev. DUNCAN P. STEWART.
LIVERPOOL. Hamilton Rd., Everton, 6.30, Rev. LAURIE TOSELAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.
LONDON, Blackfriars Mission and Stamford St. Ch., 6.30, Rev. A. J. LONG.
LONDON, Brixton. Services at 5 Killicrer Av. (second turning on left down Tulford Avenue), S.W.2, 11. Rev. E. G. LEE.
LONDON, Essex Ch., Notting Hill Gate, 11 and 3.30, Rev. J. BALLANTYNE, 6.30, ——.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. J. CROFT.
LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. COWELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HOSKEN.
LONDON, Mead, High Rd., 6.30, Rev. T. L. JONES.
LONDON, Kilburn Un. Chr. Ch., Quex Rd., 11 and 7, Mr. VICTOR FOX.
LONDON, Lewisham, Unitarian Church, High St., 11, Rev. ARTHUR PEACOCK.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. F. HANKINSON.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. BRUCE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Miss H. K. WATTS.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BOWRLEY.
LONDON, Stockwell, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWMAN.
LONDON, Theistic Church, 1 Gunnersbury Place, 11, Mr. STEPHEN NEEL.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. WALTER LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays. April 18th, Rev. E. D. DAVIS.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. E. G. LEE.
LOWESTOFT, Sparrow Service temporarily suspended.
LOUGHBOROUGH, Victoria St., 6.30, Mr. T. GRIMMER.
LYTHAM ST. ANNES (Ansdell), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CHAPMAN.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. LEWIS SHORT.
MANCHESTER, Unitarian Ch., Market Buildings, 6.30, Rev. ALFRED WILLIAMS.
MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHORROCK.
MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEBURGH.
MANCHESTER, Fallowfield, Dob Lane Chapel, 10.45 and 6.30, Mr. W. BELL WEBSTER.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. CARTER.
MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill St. Free Ch., Bradford, 3, Mr. R. S. SAYE.
MANCHESTER, Stretford Ch., Edge, 10.45 and 6.30, Rev. G. L. CLARKE.

MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply.
MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Supply.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.
MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Mr. E. PHILLIPS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLETON, Old Rd., Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs., Un. Old Meeting House, 6.30, Supply.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. F. SOKELL, 6.30, ——.
NEWPORT, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. G. R. BUCKLEY.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Ch., Colegate, 11, Rev. LEONARD MASON.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.

OLDHAM, Lord St. Church, 10.45 and 6.30, Supply.
OXFORD, Manchester College Chapel, 11.30, Rev. H. J. MCLACHLAN.

PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Rev. F. D. JONES.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KEESLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.
PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. R. STURGESS.
PRESTON, Unitarian Ch., Church St., 6.30, Supply.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45, Mr. W. MILLAR, 6, Mr. J. UNSWORTH.
RINGWOOD, Hants, The Meeting House, 1st and 3rd Sundays, 11, Dr. J. C. FLOWER. Other Sundays, 6.30.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.
ROTHERHAM, Ch. of Our Father, 10.30 and 6.30, Rev. CHAS. BARTLETT.

SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KENSHALL.
SHEFFIELD, Unity Ch., Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.
SHEFFIELD, Fulwood Old Chapel, 11, Layman.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, Old Meeting, High St., 11 and 6.30, Mr. E. S. PETERS.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Mr. J. E. BENSON.
SOUTHEND-ON-SEA, Dunsley Rd., 11, Children's Church, 6.30, Rev. GORDON BEVERLEY.

SOUTHPORT, Portland Church, 11 and 6.30, Rev. E. H. MOSHER.
STALYBRIDGE, Unitarian Church, Canal St., 10.30 and 6.30, Supply.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30, Rev. A. DEWHURST, 6.30, Rev. T. W. TOPPING.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOKE-ON-TRENT, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VIDEY, 11, Free Christian Meeting House, Penmaid, Rev. BASIL VIDEY.
SWINTON, Swinton Hill Rd., 10.45, Rev. J. HARRY SMITH, 6.30, Rev. LAWRENCE ROBERTS.

TAMESIDE, Mary St. Church, 11 and 6.15, Rev. L. CROSSLEY.
TEWKESBURY, The Abbey Chapel, 6.30, Supply.
TEWKESBURY, Old Meeting House, Ashford Rd., 6.30, Rev. WALTER WALSH.
TORQUAY, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOPPERSON.
TROWBRIDGE, Conigre Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Rd., 11, Rev. EDGAR HILL, 6.30, Mr. W. HILLARY.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. J. R. TOPPING.
WARWICK, High St. Church, 6.30, Rev. GORDON CROSSE.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. R. W. DEWHURST.
WITNEY, Fleurange Old Chapel, 6, Rev. H. W. KENSHALL.
WOLVERHAMPTON, All Souls' Church, 6.30, Supply.
WOODHILL SPA, Mill Lane, 2.30, Rev. OSBORNE SUTCLIFFE.

YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOOD.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., c/o THE INQUIRER, 14 Gordon Square, London, W.C.1.

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BIRTHS

HALL.—On April 1, to the Rev. and Mrs. J. Martin Hall, "Sunrise", Coneyhurst, Sussex, a daughter.
WICKSTEED.—Easter Morn. To Nora and Alan Wicksteed, Bodenham Manor, Hereford, a son, Roger.
MARSTON.—To Margaret and Frank, on March 9, a daughter, Margaret Helen.

DEATH

VERE-HODGE.—On March 31, at Osberton, Wodeland Avenue, Guildford, Harry Kirke Vere-Hodge, husband of Gwenda (née Walters) formerly of Pinecroft, Farnham.

MARRIAGE

LITMAN-ASHDOWN.—At Wandsworth Church on May 31 by Rev. J. C. Ballantyne, Mary, only daughter of Rev. R. and Mrs. Litman, to James William Ashdown, younger son of the late Mr. and Mrs. Ashdown, of Croydon.

MISCELLANEOUS

CHRIST CHURCH (UNITARIAN) MIDDLESBROUGH.—Applications are invited from Ministers to fill vacant Pulpit from August 1, 1948. A splendid manse is available, situate in a nice vicinity. Please write to James Hill (Hon. Secretary), 13 Beechwood Avenue, Grove Hill, Middlesbrough.

PERSONNEL ADVISER required for London Food Manufacturing Company. Age 25-40. Previous experience not essential but theoretical knowledge desirable in some or all of the following: Industrial Relations, Industrial Law, Business Administration, Personnel Administration, General Social and Industrial Psychology. Applicants should have general theological training and be capable of conducting research into the application of the principles of religion to the solution of problems encountered in a manufacturing organisation of 600 persons. Reply, marked Private and Confidential, to Managing Director, Box No. X.

TEMPERANCE ASSOCIATION
ANNUAL MEETING, at 14 Gordon Square, W.C.1
Tuesday, April 13, at 5.30 p.m.
President: REV. F. HANKINSON

PEACE FELLOWSHIP
ANNUAL MEETING, CONWAY HALL (Small Hall)
Wednesday, April 14, at 5 p.m.
President: REV. S. MOSSOP

UNION FOR SOCIAL SERVICE
ANNUAL MEETING
University Hall, Gordon Square
Tuesday, April 13, at 2.30 p.m.
CONFERENCE ON VOLUNTARY SOCIAL SERVICE
Three Eight-Minute Addresses
REV. E. A. LEAR, "In a Village"
REV. B. SHARP, B.Sc., "In a City"
MR. R. O. FOULKES, "Voluntary Service and Youth"

National Unitarian Fellowship
The Annual General Meeting
will be held at
14 GORDON SQUARE, LONDON, W.C.1
FRIDAY, APRIL 16th, 1948
at 3 p.m.
The meeting is open to the public.

L. D. P. A.
THE ANNUAL MEETING
will be held at
Stamford Street Church, Saturday, May 1.
2.30 p.m. Music and Devotional Silence.
3.0 p.m. Devotions led by Rev. E. G. Hale, B.A.
3.30 p.m. Business Meeting.
The Rev. Lawrence Redfern, M.A., B.D., will address the meeting: STEADFAST
Nominations and Resolutions should be sent to the secretary before the 15th inst.
Miss E. M. Butcher, 22 Sandridge Road, Croydon.

The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS IN CONWAY HALL, LONDON

(except where otherwise stated)

April 13th—16th, 1948

TUESDAY, APRIL 13th

4.0 p.m. RECEPTION.

7.30 p.m. ANNIVERSARY SERVICE (HAMPSTEAD).
Preacher: Rev. Dr. F. M. Eliot, President of the American Unitarian Association.
Collection for the £100,000 Appeal Fund.

WEDNESDAY, APRIL 14th

10.0 a.m. PRESIDENTIAL ADDRESS and ANNUAL BUSINESS MEETING.

1.45 p.m. ANNUAL BUSINESS MEETING (Resumed): APPEAL FUND, FINAL REPORTS.

3.0 p.m. SUNDAY SCHOOL ASSOCIATION, ANNUAL MEETING.

7.30 p.m. CONVERSAZIONE (B.M.A. Rooms). Morning Dress.

THURSDAY, APRIL 15th

10.0 a.m. COMMUNION SERVICE (GORDON SQUARE).
Rev. A. W. Vallance, B.A.

11.15 a.m. ESSEX HALL LECTURE:
"Human Forgiveness: its implications and responsibilities."
Rev. Dr. Alfred Hall.

2.0 p.m. SIMULTANEOUS MEETINGS (WOMEN'S LEAGUE, MEN'S MEETING and MINISTERS' MEETING).

7.30 p.m. PUBLIC MEETING:
"Moral Standards in Public Life and Industry."
Chairman: Mrs. A. Nightingale.
Speakers: Mr. Stopford B. L. Jacks, M.C., J.P.
Rev. Councillor Walter M. Long.
Mr. Colin Dence, B.A.
Rev. T. J. Jones, B.A.

FRIDAY, APRIL 16th

10.0 a.m. CONFERENCE:
"Religious Liberalism as a World Movement."
Chairman: Rev. L. Redfern, M.A.
Speakers: Rev. Dr. F. M. Eliot, Mr. M. Philips Price, M.P., Dr. J. J. van der Lee.

11.45 a.m. CLOSING ADDRESS:
"From the Strife of Tongues."
Rev. Dr. G. Stephens Spinks.

RESOLUTIONS AT THE ANNUAL BUSINESS MEETING

The following will appear on the Agenda. Any minister or delegate desiring to move an amendment should send it without delay to the Secretary, with the name of the Seconder.

COUNCIL RESOLUTION

FREEDOM OF THOUGHT AND SPEECH: That this Annual Meeting of Ministers and Delegates of the Unitarian and Free Christian Churches, deeply concerned at the fact that the fundamental principles of personal freedom are being violently and progressively attacked in the modern world, reaffirms the unalterable conviction that these principles are vital to all human well-being and progress.

Moved by The President.
Seconded by Mr. P. M. Oliver.

PEACE FELLOWSHIP RESOLUTION

HUMAN BROTHERHOOD AND WORLD PEACE: That this Annual Meeting, etc., views with grave concern the growth of division, distrust and antipathy between the nations of the world, especially the mounting tension between the major world powers, and believes that defence by violence, however well intentioned, is not only uncertain of success but productive of great evils. It therefore commends the more Christian way of such positive constructive measures for the good of all nations as would dispel all suspicion of enmity or aggression on our part, and stimulate nations to act likewise in the interests of human brotherhood and world peace.

Moved by Rev. S. Spencer.
Seconded by Rev. S. Mossop.

NOTE.—The Annual Business Meeting proper will conclude at 12.30 p.m. The time available after the lunch interval is reserved for the final Reports of the £100,000 Appeal Fund.

GENERAL ASSEMBLY APPEAL FUND

Total to April 3rd, £89,250 0s. 0d.

Still required £10,750 0s. 0d.

Send a donation or organise an effort.

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Ready April 15th

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AT WORTHING—Last Thursdays of the month

THURSDAY 29th APRIL—7.30 REV. MAGNUS C. RATTER
"World Events and Unitarians"

THURSDAY 27th MAY—7.30 REV. GEORGE J. G. GREEVE, B.A.
"Behind the 'Iron Curtain' on Unitarian Relief"

THURSDAY 24th JUNE—7.30 REV. FRED M. RYDE, M.A.
"Unitarians Serve God through Truth and Liberty"

at OLIVERS CAFE, 32 South Farm Road, WORTHING

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The Unitarian College, Victoria Park, Manchester 14

PRINCIPAL RAYMOND V. HOLT, M.A., B.LITT.,

will give three addresses on

PREACHING UNITARIANISM

on Tuesdays, April 27, May 4 and 11

From 2.45 to 5 p.m., including Discussion. Fares refunded.

Write for details to the Principal.

Printed at THE CHISWICK PRESS, 2 Chancery Lane, Strand, London, W.C.2, and Published by THE INQUIRER PUBLICATIONS CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) Jones Brewers, Dunsgate. Saturday, April 10th, 1948.